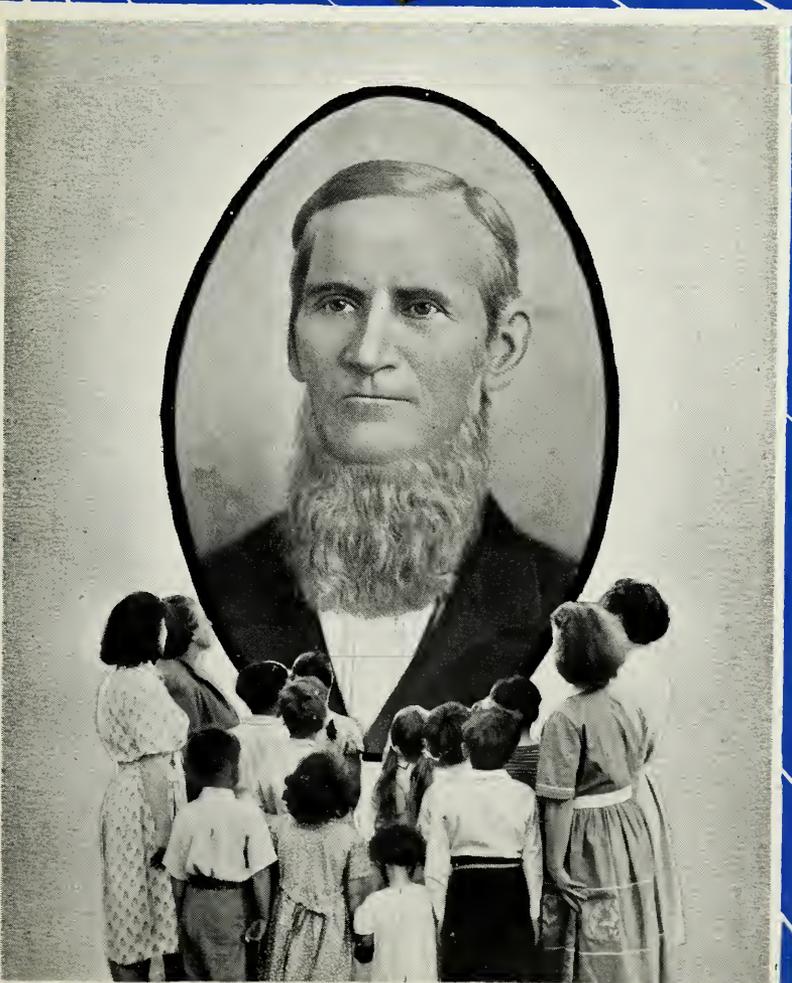


# MILLENNIAL STAR



Vol. 111, No. 8 AUGUST, 1949

# ABOUT THE COVER

**W**HEN the Church of Jesus Christ of Latter-day Saints was organised in 1830, it was under the direction and by command of the Lord. An organisation was set up which met the needs of its few members. Its purpose was, as Paul put it, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

This organisation was not static but additions were made possible as the membership increased, as the lives of the people became more complex, and as other conditions warranted. The auxiliary organisations of the Church are a case in point. In 1830 there were none in existence, but as time passed the Lord saw fit to provide for His people by furnishing them with the necessary machinery whereby they could help themselves to meet their needs.

One of the first auxiliaries to be organised was the Sunday School which is celebrating its 100th anniversary this year.

Pictured on the cover of this issue of the **Millennial Star** is Richard Ballantyne who, as the founder of the Sunday School, is being paid special tribute this year. Marking the 132nd anniversary of his birth, August 26th, programmes will be held at two widely separated sites. One large celebration will be held around the memorial drinking fountain, the location in Salt Lake City where the first Sunday School met, and another will be held at his birth place in Scotland.

The **Millennial Star** pays tribute to Richard Ballantyne, whose life was devoted to the work of the Master, and to the Sunday School which he founded.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

110th Year

AUGUST, 1949

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CONTENTS:

Page

Sunday Schools—by Don B. Colton - - - 242

Richard Ballantyne, Sunday School Founder  
—by Leona B. Sonne 244

Faith and The Scientific Method  
—by Jay Evard Welch 246

“Whom Shall Ye Serve?”  
—by George T. Choules 248

Message from the Mission Presidency - - 249

Yesterday and Today in the Swedish Mission  
—by M. Dale Ensign 250

An Appreciation To Elder Robert E. Riggs - 252

Preparation, Key to Success of Leicester  
Sunday School—by Eveline Gent - - 253

Red Letter Notes - - - - - 254

The Children's Page—by June Carlisle - - 255

EDITORIAL—

“Feed My Sheep”—Hugh S. West - - 256

World Church News - - - - - 258

The Church in Europe - - - - - 259

British Mission - - - - - 260

Christmas Story and Poem Contest- - - 269



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Hugh S. West

# SUNDAY SCHOOLS

By Don B. Colton

Member of the  
General Sunday School Board

**EDITOR'S NOTE:** The author has especially prepared this article for the readers of the "Millennial Star." Elder Don B. Colton has played a prominent part in Church and civic affairs. He served for many years as a Utah representative to the Congress of the United States and is a former mission president. He is now director of the mission home in Salt Lake City and a member of the General Sunday School Board.

Saints in the fullest and truest sense of that term."

To become such a Latter-day Saint means that one must:

1. Develop faith in God, the Father, in His Son Jesus Christ, our Saviour, in the Holy Ghost, and in the plan of salvation revealed to man through Jesus Christ and the spirit of truth whom Jesus sent and restored to the earth through the Prophet Joseph Smith.

2. Develop a determination to consecrate his time, his abilities and his possessions to the perfection of the Kingdom of God on the earth and to help him to form habits which will realize this consecration.

3. Develop a realization that the Kingdom of God on earth means the practice of universal brotherly love, the elimination of all selfishness, and the furthering of actions both individual and social that are for the highest and most lasting good of all.

It follows that peace and righteousness will prevail on earth, and mankind will be prepared for the joys of the life to come.

A casual reading of the general aim of the Sunday School will show its lofty purpose. This world needs knowledge of the true God. To know the Father and His beloved Son, Jesus, is eternal life. Notwithstanding the plain declaration of the scriptures that man is made in the image of God, people everywhere believe in a diety which has not tangible body of flesh and bones, but is an everywhere spirit. Jesus said after His resurrection: "A spirit hath not flesh and bones, as ye see me have." (Luke 24:39) Jesus did not deceive. To have the power of

**T**HE SUNDAY SCHOOL is a great auxiliary organisation of the Church of Jesus Christ of Latter-day Saints. This work in the Church had its beginning in the year 1849 when Richard Ballantyne, a British convert, organised and conducted the first Sunday School in Salt Lake City, Utah. The first small group of about thirty children met in Brother Ballantyne's home in December, 1849. This was a little more than two years after the Latter-day Saint Pioneers entered the great Salt Lake Valley.

Later when Brother Ballantyne was asked about his purpose in commencing the Sunday School, he is said to have answered, "My main purpose was to teach the children the Gospel, because I felt that it was very precious to me, and I thought it would be precious to them." It will be noted from this reply that he was actuated by love for others. It has always been the purpose of Sunday Schools to teach the Gospel. The love of the Gospel and for God's children are always the motivating influence back of all true Sunday School efforts. It may be well at this point to quote the general aim of the Sunday Schools taken from the official handbook:

"General Aim: To help to the utmost all members to become Latter-day



**Don B. Colton**



true faith we must understand and know the God whom we worship. To teach that is one of the chief purposes of the Sunday Schools.

Think of the value it is to a man or woman to "consecrate his time, his abilities and his possessions to the perfection of the kingdom of God on earth." Compare the habits he will form if his life is directed by such an aim with the habits he will form if only worldly things are in his mind. Surely the value of such an organization is apparent to every thinking person.

Sunday Schools in the missions should not be organized without the consent of the district president; and he will, of course, act only after he has been authorized by the mission president. Care must be exercised in selecting the superintendent and other officers. Only those who are converted to the cardinal principles of the Gospel

should be chosen. There must be harmony and fellowship among all of the workers. A labour of love can be successfully accomplished only when there is love among the workers. The superintendent should confer with the branch president concerning his associates. There should be a first and second assistant wherever possible and also a secretary, librarian, and enlistment director. If possible, a chorister and organist should be selected. Teachers for each class organized should also be chosen. The responsibility of carrying on the work of the Sunday School should be divided. It is recommended that wherever possible the superintendent should have a handbook of the Sunday School. Handbooks are issued by the Deseret Sunday School Union Board. This official publication explains in detail the work of the Sunday Schools.

The place of meeting should always be clean and comfortable. Lesson material will be furnished through the mission president or may be obtained directly from the Sunday School general office at 50 North Main St., Salt Lake City, Utah. Missionaries are usually supplied with price lists.

The Sunday Schools are one of the greatest agencies of the Church in doing missionary work. They have been given the responsibility of teaching the Gospel, particularly to the young people. Even when teaching young children, effort should be made to promote the development of the primary concepts of the Church and kingdom of God. Teachers should always teach that habits of the individual must be in accordance with the teachings of the Saviour. Children under eight years of age must be taught how to become worthy of membership in the Church.

It is particularly necessary, when teaching young people from twelve to eighteen years of age the principles of the Gospel, to deepen their understanding of them. Let the pupils clearly understand God's great plan of life. Help them discover how these

—continued on page 271

# RICHARD BALLANTYNE, Sunday School Founder

By Leona B. Sonne



Leona B. Sonne

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**EDITOR'S NOTE:** This article has been prepared for the readers of the "Millennial Star" by Sister Leona B. Sonne, President of the European Mission Relief Societies and granddaughter of Richard Ballantyne.

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son, during the exodus from Nauvoo, he took the baby tenderly in his arms, walked alone into the woods, and in great humility presented him before the Lord and promised his Father in Heaven that if He would spare the infant's life he would do everything within his power to teach this son the Gospel principles and thus encourage him to become active in the Church and Kingdom. His prayer was answered; his son, Richard Alando, lived to the good old age of seventy-eight, became the father of thirteen children and magnified his callings diligently and faithfully before God and man.

Reared in poverty because his father became surety for a friend who defaulted, Richard Ballantyne had to face many hardships and privations. Poverty, however, had its compensations. It supplied the strength, stamina, and perseverance required for his life's work. He stood like a beaten anvil against the storms of persecution, the trials and difficulties of pioneer life, and the vicissitudes occasioned by extensive travels on land and sea.

Richard Ballantyne was born on the 26th day of August, 1817, in the little village of Whitridgebog, Scotland. The region surrounding his birth place is known as the "Scott Country" where Sir Walter Scott "began to gather up his intellectual gains and make his friendly conquests." Indeed, the Ballantyne name and that of the Scotch literary genius will always be linked in

●  
**T**HERE are but few remaining who remember Richard Ballantyne. Some of his grandchildren, of whom the writer is one, recall vividly his stately appearance, his benign and friendly countenance, his soft-spoken words, his thrilling stories of Pioneer and missionary life, his fervent prayers offered in the family circle, his firmness for the right as he saw it, and his unswerving loyalty to the teachings, doctrines and leaders of the Church. They will remember his peculiar tenacity and constancy of purpose, his devotion to the truth which he had espoused and his steadfast determination before the forces of opposition which so often assailed him on the right hand and on the left.

Richard Ballantyne's faith was strong and sublime. His trust in God carried him forward against tremendous odds. He was solid, resolute, humble, and God-fearing. When sickness was visited upon his first born, a

the history of Scott's writings and publications. The country abounds in beauty and loveliness with its green hills, crumbling castles, sturdy dwellings, and colourful landscape.

At the age of twenty-five Richard Ballantyne was baptised in the Firth of Forth near Leith and not far from Edinburgh, Scotland, and became a member of the Church of Jesus Christ of Latter-day Saints. This event was the beginning of a turbulent and eventful life which took him from city to city, from country to country, and from continent to continent. Concerning it, he later wrote: "All nature seemed to be at peace. To look at the broad expanse of water, and to contemplate the mysteries of the unknown future that now lay before me, and if a picture thereof had been unfolded before me, what would I have seen?" The answer to that question cannot be given in a few words. It covers a period in Church history of far-reaching developments, when foundations were laid, deserts subdued, and missionary work extended. In all of this Richard Ballantyne was prominent and active. He was the first missionary to travel around the world without purse and scrip to discharge a responsibility placed upon him by President Brigham Young.

Richard Ballantyne's name will be preserved to future generations as a true friend and benefactor of children. His great love for them inspired the organisation of the first Sunday School in the Rocky Mountains. At a moment when he and his family seemed to need practically all the ordinary physical comforts he centred his heart

and soul in the construction of a meeting place for the children of his neighbourhood. He believed children were precious in the sight of God. He also believed that the restored Gospel was the most powerful factor in the world for their growth and development. With these deep convictions firmly implanted in his mind he began, single-handed and alone, the task of providing shelter and Pioneer comfort for a Sunday School class. His wife and child, in the meantime, were housed in the covered wagon which had taken them across the plains a year before.

The undertaking was not an easy one. With grim determination and with a heart full of love and idealism he repaired to the canyon for logs. Finished lumber was not available. He felled and trimmed the trees with his axe and hauled them to the lot where his home had been hastily improvised. He made adobes from the clay which was plentiful on the river bottoms and procured rocks from the stone quarries in the mountains. In this way the building materials were produced and gathered. The work of construction required some skills which he did not possess. He met this situation by exchanging labour with those who were better trained in building technicalities. The window sashes and doors, for instance, were made and installed by a skilled carpenter.

The house when completed had a dirt floor, a fireplace, and glass windows. It was primitive but reasonably comfortable. The seats were benches made of slabs supported

—continued on page 270



# FAITH AND THE SCIENTIFIC METHOD

By Jay Evard Welch



Jay Evard Welch

EDITOR'S NOTE: Elder Jay Evard Welch has especially prepared this article for the readers of the *Millennial Star*. A graduate in mathematics and now labouring as a missionary in France, Elder Welch presents an insight into the relation of faith and the scientific method which will be of interest to the thoughtful reader.

**A**S latter-day missionaries go from door to door, seeking an audience for the message they have to deliver, they are often refused and sometimes scorned for attempting to uproot beliefs that have been cherished for centuries. They are accused of destroying people's faith and are told that steadfastness of belief is more pleasing to the Lord than following

every new religious idea that comes forth.

In the light of this kind of reception, one is led to ask, "What is this attitude of faith by which beliefs are so zealously guarded?"

A moment's reflection reveals that faith is but one of many attitudes we may take towards knowledge and its sources. These attitudes, of which the scientific method is another important example, are responsible for all of the beliefs we acquire and to what degree we retain them. It is enlightening to compare faith with the scientific method in order to better see the merits of each as well as to re-vitalise our own conceptions of them.

Inasmuch as the works we do are geared to the beliefs we have, let us look at faith as steadfastness of belief. After a consideration of this every-day principle, it becomes apparent that there are three ways in which faith may manifest itself:

- (1) Belief in spite of evidence;
- (2) Belief in the absence of evidence; and
- (3) Belief on account of evidence.

In the first case, belief in spite of evidence to the contrary, faith becomes mere tenacity. It may be explained in this way. Human beings dislike a state of doubt or intellectual conflict. Their ideas tend to become crystallised easily. Hence, it is found to be emotionally more comfortable to shut in one's beliefs than to be subject to doubts or to the realization, in light of some new evidence, that one's present habits of thinking are unsound. Belief in spite of evidence usually requires a second

practice: the avoidance of evidence; for without the latter, one cannot be protected from doubts which would arise, and his psychological comfort would be constantly threatened. How often we encounter individuals who avoid spoken and printed evidence because of their "faith"!

In the second case, belief in the absence of evidence, faith becomes mere conservatism in inquiry. Men hold certain questions fundamental as regarding their existence. They ask, "What is the world really like?" and "What kind of life is really worth living?" They have the "will to believe" and desire answers with which they can be content. Unable to find evidence, they are led to formulate and adopt explanations which are purely hypothetical at first, but which seem to grow more correct the longer they are held. This kind of faith is the foundation of many organised religions in the world today. They know of no way to authenticate the Bible, and for that reason, maintain that the knowledge of the existence of God is purely a matter of faith and must rest at that. The fallability of this approach becomes apparent, however, when the question is posed, "Which of all the possible hypothetical answers shall be chosen—" Since this type of faith is also practised for the purpose of procuring peace of mind, the hypotheses chosen must necessarily represent an **emotional selection**; only those will be accepted which conform to the beliefs already acquired—truly a one-sided "will to believe." It is conceivable that many individuals might consider the same hypothesis, yet some accept it as true while others reject it as false; in time, each of the two opposing choices would seem to grow more and more "correct." In religion this is manifest by the large number of organisations which preach conflicting doctrines, all presumably drawn from the same volume of scripture. It is compelling evidence not only of the fragmentary nature of the Bible, but also that the various churches founded upon it cannot come to a common agreement because they cannot deny their "faith."

When we hold a certain opinion, it would seem that there are but three possibilities we should consider: (1) if there is evidence favouring the opinion, we should continue to believe; (2) if the evidence is against it, we should disbelieve; and (3) if there is no evidence pro or con, we should then remain in reasonable doubt. This situation is rarely adhered to consistently. Yet it represents the attitude of faith in its third and only true sense: **belief on account of evidence.**

The scientific method is similarly based on belief on account of evidence. It has certain other characteristics which it shares with faith in the third, true sense. Doubt in the absence of evidence is not considered undesirable, but welcomed, as provocative of research. Emotional attitudes towards beliefs are kept in check by **experience**, which serves as a guarantee. Now let us see how the two work together.

A particularly praiseworthy aspect of the scientific method from a philosophical point of view is that it is of a **public character**. Its workings and its answers are open to the scrutiny of all. When a scientist tests a hypothesis in the laboratory, his experiments are such as could be performed by anyone else with the requisite training. If we are obliged to accept the tested hypothesis as true, it is not because the scientist says it is true, not because of its antiquity nor of any other emotional

—continued on page 272



# “Whom Shall Ye Serve?”

By George T. Choules

**W**E who are partakers of the fullness of the Gospel in this the dispensation of the fullness of times must choose whom we shall serve. There is the scripture which states, “No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” (Matt. 6: 24)

If we choose to devote our abilities to God then we will follow this commandment: “Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.” (D. and C. 4: 2)

Is this going to be mere lip-service which is so prevalent throughout the world? Shakespeare in “Richard III” declares, “Talkers are no good doers.” Usually lip service ends where it starts—within ourselves. Our service to God should be one of good works laid on a foundation of faith. These works will lead us to a sure knowledge of God and His ways.

In the Book of Mormon we find the powerful discourse of King Benjamin wherein he states: “And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God.” (Mosiah 2: 17) And again in Paul’s writings we find, “For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh but by love serve one another.” (Gal. 5: 13) So we see that by service to our fellow men we are serving God by helping to elevate mankind to the standards which the Lord desires us to attain.

We have been the recipients of unnumbered blessings which the rest of mankind are unable or refuse to accept. Our understanding of our purpose in life and our relationship to God has given us a goal to aim for. Much will be expected of us before we attain this objective. Much has been promised to us if we do. Much is given us as we fulfil the prerequisites for the Kingdom of God.

Yet, we have given so little in return for what we have received. When we give of our time and means to mankind freely and wisely, we find that we garner more than we have given from life’s field of happiness. God gave us all that we have, including our very being. When we attempt to repay Him by obedience to His commandments, He immediately rewards us. Consider the words of King Benjamin for a moment: “And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?” With this in mind can we fail to realise the obligations and benefits of obedience to the will of our Creator?

There is no better way to fulfil our obligations to God than by proclaiming to all mankind by precept and example the truths found in the Restored Gospel. Our most precious gift, the Gospel of Jesus Christ, must be effectively declared. Preparation for this work is essential. “And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.” (Doc. and Cov. 4: 5)

“And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord.” (Joshua 24: 15)

## MESSAGE from the MISSION PRESIDENCY



**R**ICHARD BALLANTYNE who was born August 26th, 1817, in the little village of Whiteridgebog, Roxburghshire, Scotland, was ordained to play a great part in the history of the Church. At the age of twenty-five he joined the Church in Scotland, although it meant the loss of many former friends. In 1849 he and his wife drove with their two wagons into the Salt Lake Valley and commenced to build a home. Before much work was done on this project, his attention and labour was diverted. He had visions of sharing the glorious Gospel which he loved so much with others, especially the children of whom he was so fond.

So desirous of teaching these children was Richard Ballantyne that he conceived the idea of building a Sunday School and, practically unaided, he brought in logs and sandstone from nearby canyons and quarries to build a room 18 feet by 20 feet in which to meet with the children. On that very cold 9th of December morning in 1849, twenty-nine children convened in that room to receive instructions from this great leader. This occasion marked the commencement of the Sunday School movement within the Church. Steady progress has been made in the work of the Sunday School and today there are nearly 500,000 members.

Centennial celebrations will be held in St. Boswells, Scotland, near the birthplace of Richard Ballantyne on the 26th of August to do honour to this great Pioneer and to mark the 100th year of the Sunday School work in the Church.

The British Mission is glad of the opportunity to play host at this celebration, for it desires to spread anew the need for service unto all of God's children. Jesus Christ said, "Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God." If the Master placed such emphasis on the care of little children, can we afford to ignore His words? Our greatest and most valuable possession is the Gospel of Jesus Christ. Should we not do as did Richard Ballantyne and seek to share it with all whom we meet?

Parents, the Sunday School organization is for you and your children. We hope that you will take advantage of the big opportunity offered you, remembering that example is the most powerful teacher. If you will attend Sunday School regularly with your children, they will be walking the pathway that leads to obedient, upright, and trustworthy boys and girls and to morally clean, intelligent men and women, capable of becoming great leaders in the Church and community.

# Yesterday and Today in the Swedish Mission

**EDITOR'S NOTE:** The Author, M. Dale Ensign, has recently been appointed acting president of the Swedish Mission at the release of President Eben R. T. Bloomquist. He has prepared this article for the readers of the "Millennial Star."

By M. Dale Ensign  
Acting President of the  
Swedish Mission

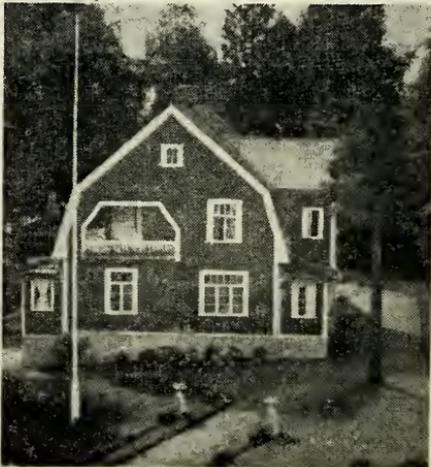
**T**HIRST for knowledge, interesting facts, and gripping details entice a person to continue once he has started reading the history of the Swedish Mission. Peter Mattson became the first president of this mission in 1905 but the Gospel message was taken to the Swedish people many years previous to this time. On the 26th day of July, 1850, Elder John E. Forsgren baptised his brother, Peter A. Forsgren, who through faith and anointing with oil had been raised from his bed of sickness. This was the first baptism to be performed in the Scandinavian countries. Later Elder Forsgren baptised his sister and two other persons in a little town called Gavle and on August 6th, 1850, he also baptised seventeen

persons after the first public meeting in Sweden had been held. The following day he organised a branch, ordained some of the recent converts to the offices of elder and teacher, administered the sacrament, and instructed them how to proceed further to baptise and continue the work thus established.

The Lutheran priests found no favour with this new doctrine and the success of Brother Forsgren, and they did everything they could to stop his efforts and have him banished from the country. As priests in the state religion, success in this matter was not long in coming and on the 9th of September, 1850, he was deported aboard an American ship bound for New York. Fortunately this vessel stopped in Denmark and because of a friendship made by Elder Erastus Snow, who had been the travelling companion of Elder Forsgren on their journey from America, with the American Minister to Denmark, Elder Forsgren was permitted to remain for awhile in this country.

From this wonderful Forsgren family who joined the Church many years ago there have been numerous descendants that have preached the Gospel in Sweden and other places. At the present time Elder Robert B. Forsgren, who is a great-grandson of John Forsgren, is labouring in Gavle.

Next year, July 26th, will mark the 100th year since the first baptism in Sweden. Since that time thousands have been converted to the principles of the Gospel and many of them have lived and died as faithful members in Sweden, while others have emigrated to America where they have aided in the building of Zion.



Jonkoping Chapel



President and Mrs. Blomquist

Restricted space does not permit a recording of a detailed history in this article but it can be stated that this country has enjoyed peace and prosperity continually during these 100 years, which fact has contributed directly to the building of God's Kingdom in this land. Thousands of missionaries have brought the glad tidings of the Restored Gospel to Sweden and many thousands have accepted their message with rejoicing.

The return of missionaries to Sweden on February 7th, 1946, heralded a new epoch in the history of the Swedish Mission, as President and Sister Blomquist and their family helped to fulfil the prophecy of Isaiah by carrying the Law of the Lord from Zion to the righteous of heart in Sweden. Faced with the lack of proper places to meet, President Blomquist set about with prayerful determination to secure suitable buildings which could be renovated and repaired into attractive chapels. At the present time, not including the building purchased in 1905 in Stockholm, six chapels have been purchased, five of which are dedicated. These buildings stand as glorious memorials to the Lord and reflect the work-

manship of proud hands and the personal direction of an untiring mission president. The worth of these buildings in this foreign land cannot be evaluated in pounds and shillings for they bear a solemn testimony to the integrity of a mighty people and have been instrumental in bringing souls unto the Lord, values that cannot be measured nor over-estimated.

The workings of the adversary have been made manifest incessantly through certain factions who have been spreading evil propaganda through literature, press and the spoken word. In a few rather extreme cases direct and bold attacks have been openly made which have challenged the integrity of the Church. President Blomquist, his counsellors and the district presidents have openly refuted such declarations to the ultimate gain for the Church. In one city the state priests, and leaders from several other protestant churches, failed in their attempt through "legal" channels to prohibit the missionary activity in that city with the intent of restricting it elsewhere in the future. Permission granted by President Sonne resulted in a special conference in Halsingborg and Malmo, scenes of the uprising. Meetings in both cities were efficiently and extensively advertised through the medium of newspapers, posters, special signs in trams and buses, and through distribution of over 20,000 tracts and pamphlets. This was accomplished in a five day period. Over one thousand attended the meetings in Halsingborg and even a greater number in Malmo. Dr. Are Waerland, noted author and lecturer, spoke concerning his six weeks' visit in Salt Lake City and President Blomquist proclaimed the declaration of love in his dynamic way by expounding the first principles of the Gospel. Preconceived thoughts were allayed, bitterness disbursed, and all manner of falsifications were revealed as the principles of truth were made manifest.

We are happy to report that the favourable press comments have far  
—continued on page 268

## An Appreciation To Elder Robert E. Riggs

**E**VERY so often the readers of the *Millennial Star* will notice a change of names appearing under the title of Associate Editor on the contents page. Once again a change has been made. For the past eleven months Elder Robert E. Riggs has faithfully and diligently fulfilled his assignment as Associate Editor of the *Millennial Star*.

Under the capable management of Elder Riggs, the *Star* has maintained a high standard of journalism. His edifying editorials have been appreciated by Saints in Britain and abroad. It has been his aim while associate editor to give the *Star* readers the best possible material from a wide variety of sources. Additional features have been added, the make-up has been effectively altered, and the circulation has been increased since he took over the management of the *Star* eleven months ago.

All those who have had contact with Elder Riggs have observed the fine qualities of his character. Most noticeable is his complete sincerity and his conviction in the Lord's work. A capable and convincing speaker, he has carried the message of the Restored Gospel to many.



**Robert E. Riggs**

Nor were Elder Riggs' duties limited to the *Star*. He found time to take an active part in branch activities, carry on street and investigator meetings, and served on the British Mission Sunday School Board. In all of these activities he has been an influence in the lives of those about him.

With this note of appreciation goes the wish for success and happiness in whatever life work he might choose, as well as the acknowledgement of a job "well done."

### AUTUMN DISTRICT CONFERENCE SCHEDULE

August 14th - - - Norwich  
 August 21st - - - Birmingham  
 August 28th - - - Scottish  
 September 4th - - - Hull  
 September 11th - - - Wales  
 September 18th - - - Bristol  
 September 25th - - - Newcastle

October 2nd - - - Leeds  
 October 9th - - - Sheffield  
 October 16th - - - Manchester  
 October 23rd - - - Irish  
 October 30th - - - Nottingham  
 November 6th - - - Liverpool  
 November 13th - - - London

# PREPARATION, Key to Success of Leicester Sunday School

By Eveline Gent

**A** FEW months ago while tracting in a new area the elders labouring in Leicester were impressed with the fact that there was a great opportunity for the formation of a Sunday School which could serve the many children in the vicinity. These children apparently did not attend any religious schools on Sunday.

As the idea materialised in the elders' minds, I was approached by Elder M. Russ Ballard, president of the Nottingham District, and asked if I would support them with this work. At first my feelings were mixed. A feeling of inadequacy seemed to predominate, but after seeking the guidance of the Lord I realised that through His help and by putting forth my best efforts the project could and would be successful. I was not, however, the only one to be engaged in this work. Many people have contributed in one way or another towards building this Sunday School programme. There were such stalwarts at Matthew Riley and Miss Sheila Bardell, both of whom are investigators and have given freely of their time and talents. Lillian Headley, Barbara Waldron, and Mr. and Mrs.

Terry Rush have likewise been indispensable. Counsel and advice from Elders Sydney J. Nebeker and Earl S. Jones have been of great help.

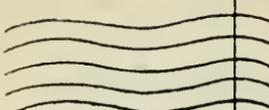
Elder Morris R. Graves also worked in the preparation of our new Sunday School. He, along with Elder Nebeker met with me once a week at my home where the programme was carefully prepared. Songs were selected for learning, flannel boards were made and pictures were obtained.

Our first Sunday School was held in March and we will always remember the thrill that we experienced in this initial effort. There were twelve children in attendance this day and although we were grateful for this number, our objectives were higher.

Our object in achieving success was to make a lasting impression on the children and to give them a feeling of security. The problem of timid children was met with an outward as well

—continued on page 269





# RED LETTER NOTES

*from the experiences of our missionaries*

## TRAVELLER'S IMPRESSION OF ZION—by William A. Earnshaw

Many interesting people are met at open air meetings. On Sundays in Bradford, Yorkshire, large crowds gather on the car park to listen to the various political and religious speakers. During the warm weather many excellent street meetings were held. One event which stands out happened on July 10th. A tall middle aged man kept asking pivotal questions which showed that he had more than passing knowledge of the Church of Jesus Christ of Latter-day Saints. Later he came behind the speaker's box and told us of his experiences in Salt Lake City, Utah. Last winter he went to the United States. When travelling from New York to Los Angeles, he was forced to spend some time in the capital city of Zion because of heavy snows which blocked the rails. Government restrictions had prevented him from taking much money with him and he was living as cheaply as possible. A tour of Temple Square conducted by a lawyer caught his interest. The stories of the Sea Gulls and Golden Plates stand out in his mind, hence the ability to ask questions. Next he visited the Bee Hive House, Brigham Young's residence. When he knocked at the door no one opened it an inch or two to inquire "What do you want?" A smiling receptionist threw the door open wide and invited him to come in and be seated for a moment or two while a group was formed to be shown through the building. Further down the street the attendant of the Deseret Gym not only showed him the equipment but also gave him a Turkish bath which was appreciated after three days

on the train. No charge was made and as he was leaving he received two apples to munch as he toured the "Mormon" headquarters. To economise he purchased food where the train stopped and ate it instead of the expensive dining car food. The little Greek who runs a grocery shop in Salt Lake recognised him as English and once again he was given many small items which he was not able to buy.

Here is one man who knows the Mormons. He is interested in them not because of the doctrines they teach but the lives they live; not because of what they have done in the past but what they are doing today. Thank God for the leaders of the Church and the people of Zion. They have followed the advice of the Saviour given in the Sermon on the Mount. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

EDITOR'S NOTE.—This account was told to Elder William A. Earnshaw by Mr. E. H. Tunsley, Saltain, near Bradford.

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## THE LORD'S PROTECTION MANIFESTED—by Reed A. Benson

An incident happened two months ago which to me shows the manner in which the Lord is watching over His missionaries. During my morning prayer prior to setting out on the day's work I felt impressed by the Spirit of the Lord that I would be saved from a sudden calamity this day, which

—continued on page 270



# The Children's Page

By June Carlisle

## TATTERS

My grandpa has a field of corn  
That he plants in long straight rows;  
And then he sets a scarecrow up  
To scare away the crows.

He calls the scarecrow Tatters.  
In his rags and stiff straw hair  
He might scare little children;  
But the crows don't seem to care.

His hat is wide and floppy;  
He wears big baggy pants;  
He turns round on his bean pole  
In a funny whirling dance.

The crows sit on the fence rails;  
And as soon as Grandpa sows  
They dig a hearty breakfast  
Right from under Tatters' nose.

Then Tatters flaps and trembles  
And shakes in every limb;  
I do not think he scares the crows—  
I think the crows scare him.

—A. Altwater

## WHO AM I ?

My gowns are many colours  
Pink, yellow, red, or white;  
I nod from bush and trellis,  
A truly lovely sight.  
But hidden in among my leaves,  
Alike to friends and foes  
Are tiny, sharp reminders  
Never meddle with a ———

Answer on page 270

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## OUR AIM

**A** GROUP of girls sat around a bright fire. It was the half hour, the precious half hour, before bedtime. They were discussing ideals—what they would rather have, do, and be in life.

Nannette wanted plenty of pretty cars and servants at her bidding. Dear little Nannette, whose curly head was already full of gay doings.

Ruth was not so particular about money, but was planning to be an artist and paint pictures that would rival modern artists.

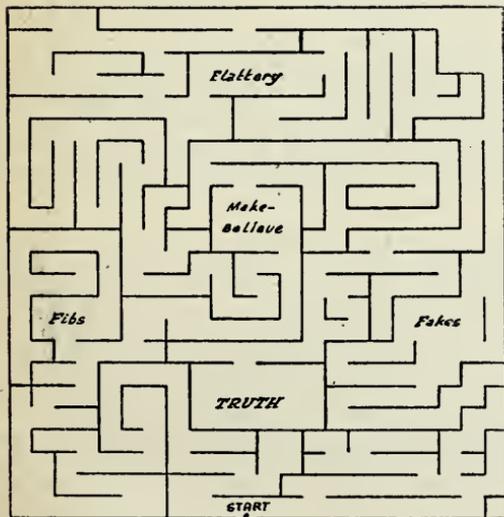
Dorothy meant to write books. She has always received "excellent" on her themes, and felt sure that if she sank into any ordinary careers, a great writer would be spoiled.

The girl who looked dreamily into the fire had been silent during the gay chatter.

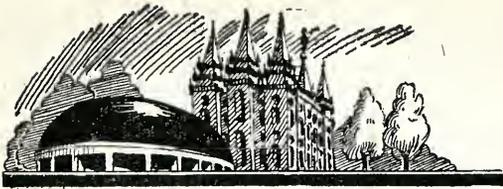
"The returns are all in except from the fourth. As usual, it is slow in letting itself be heard," prodded Nannette, giving the long braid of the silent girl a playful twist.

"I have been listening to you all and thinking," was the reply. "I am not pretty, and I can't hope to be a belle; I am not intellectual or gifted and can't

—continued on page 270



Can you reach the goal of Truth without passing through fibs, fakes, flattery or make-believe? It can be done without crossing any line.



# Editor

## “FEED MY SHEEP”

**S**TANDING within the walls of the famous St. Peter's Cathedral in Rome one may look up towards the marvellous mosaic figure of the Apostle Peter, who leads in station all of the pictures of the men who have traditionally and historically headed the church at Rome. In doing this the visitor cannot help but ask himself what this early leader would say concerning the confusion, the inconsistencies and the disbelief extant in the world today. If Peter were here to express himself, he would appear, it would seem, to be much grieved if not considerably aggravated at the manner in which man has taken the teachings of the Master and altered them in so many ways.

Peter, although impulsive and stern, was called and chosen by Jesus Christ. He was called because he was a leader of men and because he was willing to give up all to follow the Saviour. He was chosen because of his faithfulness in following righteousness and because of the zealous manner in which he carried out his obligations, once he had an understanding of Christ's mission.

During the ministration of the Saviour to His apostles after His resurrection, a change apparently came over Peter. This change occurred as a result of the knowledge which the Saviour imparted to him and the others. Leaving the parables to explain in terms that they could not fail to understand, the Saviour taught them from the scriptures, instructing them in the meaning of those things which had been hidden.

In one of the last conversations which Peter had with the Lord he declared his complete love for Christ. When asked by the Saviour, "Simon, son of Jonas, lovest thou me more than these?" the answer was from the heart and without waver, "Yea, Lord; thou knowest that I love thee." The threefold question recalls to us, as doubtless it did to Peter, his threefold denial. This time, however, rather than a reproof for lack of conviction, the Saviour admonished him, "Feed my sheep," commissioning him to take this message to the world. He and the others were told to tarry awhile until they be endued with authority from on high. This authority was the gift of the Spirit which enabled them to carry the Gospel to the world in truth.

The message of which Peter bore record was not one of confusion and contradiction. It was a message of one Gospel, consistent and with sound evidence to support the claim of truth. Peter would be the first, if he were living in this day and age, to show disgust



for the strife that exists in the Christian world. In this confusion people are led to ask where the principles of Jesus Christ, as taught by the Apostle Peter, can be found?

Certainly it is only reasonable to believe that the fullness of the Gospel can be found only where the Lord is revealing His will to His people continually. Without the aid of Diety, the human mind is unable to maintain true conceptions of man's existence. The veil *has* been lifted from human eyes which have been blinded by the doctrines of men for so many years. A restoration of the pure and simple teachings of Jesus Christ can again be discovered on the earth by all men who are willing to seek and accept truth.

The conditions and rules for obtaining these truths are the same as taught by the fisherman from Galilee. On the day of Pentecost when the eleven were filled with the Holy Ghost, Peter stood up and spoke by the power of this same spirit. The assemblage was impressed by the things that were said and with faith they asked Peter and the rest of the Apostles, "Men and brethren, what shall we do?" The question was a sincere expression of wonderment as to just what must be done in order to gain salvation and to obtain the joy and contentment that was apparent in the lives of these few men. The answer given them is identical with that given to all men today. "Then Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The world has tended to discount the importance of this instruction. However, the scriptures are explicit and the procedure for gaining our salvation and for developing the power to overcome evil can come only through obedience to the laws and ordinances of the Gospel which have been given to man by the administration and atonement of Jesus Christ.

There is, first, the necessity of faith, not a blind faith but a faith based on evidence and developed by study, prayer and righteous living. This is to be followed by repentance, baptism and the gift of the Holy Ghost. These are initiatory steps, but more important they are the foundation of the religious life of the Latter-day Saint. They are not static but dynamic and are to be exercised throughout our lives. Omission of any one of them destroys the plan set down by the Saviour and makes an understanding of His mission impossible.

—HUGH S. WEST

# World Church News



**LARGE JUNE, 1949, CLASS MAKES MISSION HISTORY.**—To the tradition of June graduates and June brides must now be added the Church tradition of June missionaries. Every year since the return of missionaries to the field following the war, the June class has been getting bigger and bigger. Last June, the group numbered 443 and was the largest single class ever handled at one time. In June, 1947, the previous largest single class, 287 departed for their fields of labour at one time.

This year because the number of candidates grew to unprecedented proportions, it was divided into two classes. The first June class included 146 missionaries and the second June class had 362 members, to make a total for the month of 508 new ambassadors of the Restored Gospel.

Nearly every stake and many missions are represented in this June group. And nearly every age and every walk of life in the Church are represented. In ages they run from a half a dozen young men still in their nineteenth year to Elder Cornelius DeJong who is 73 years of age and now leaving for his third mission to Holland.

Out of this large class nineteen Elders and one lady missionary were assigned to the British Mission.

**WELFARE PROGRAMME MOVES AHEAD.** — Each week news arrives about great new welfare projects which

are being carried on in the Stakes of Zion. For the past several weeks the eyes of the Church have been upon Kaysville where six giant grain storage cylinders are being constructed. Each cylinder will be 20 feet in diameter raised to a height of 75 feet.

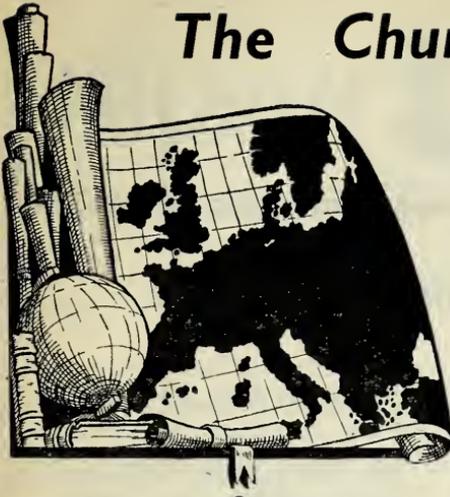
Pouring the cement for this structure is a round-the-clock job. With seventy men shifts the task will take six 24-hour days. Volunteer labour will be gathered from all of the stakes in the area. It is estimated that 888 cubic yards of concrete will be needed to complete the structure.

**FATHER, MOTHER, THREE SONS SERVING AS MISSIONARIES.**—Elder and Mrs. James H. Gilbert, serving as full-time missionaries in Nottingham, England, have three sons on missions for the Church. Sidney Gilbert is serving in the North Central States Mission and the two elder sons, James and Heber are engaged in Stake missionary work in the Idaho Stake Mission, having served full-time missions previously.

The Gilberts are parents of seven daughters and three sons. The grandparents of Elder Gilbert were converted in England and they have hundreds of descendants who have served on missions.

**CLARENCE F. JOHNSON TO PRESIDE OVER SWEDISH MISSION.**—Appointment of Clarence F. Johnson, Shelley Stake patriarch, to serve as president of the Swedish Mission is announced by the Church First Presidency. The new mission president and his wife and two daughters are expected to leave early in September for Sweden, succeeding President Eben R. T. Blomquist who already has returned to Utah, and acting President M. Dale Ensign.

# The Church in Europe



**YOUTH MEET IN FINLAND FOR M.I.A. CONFERENCE.** — A three day Mutual Improvement Association Conference was recently held in Helsinki, Finland, with fifty young men and women in attendance. Only a few of them were members but everyone was thrilled with the series of instructional and social gatherings. The climax was the three and a half hour testimony meeting in which most of the youths bore testimony of the blessings of their Heavenly Father. As a direct result of the conference three baptisms have been performed and many more are contemplated. The three day conference was considered a complete success and places the M.I.A. work for the coming year on a strong foundation.

**WITHOUT PURSE OR SCRIP IN NORWAY.** — Under the guidance of President A. Richard Peterson of the Norwegian Mission many missionaries now labouring in Norway are doing so without purse or scrip. From what information has been received the missionaries are being received cordially wherever their journeys lead them. They have received meals and places to sleep during the night. They have been able to contact many people in outlying districts where little is known about the Church. They have also contacted many people who have left the cities for the country during the

summer months. The missionaries feel blessed in their efforts and will continue to work without purse or scrip as long as the good summer weather remains.

**CHURCH MAGIC.**—"PUNX," one of the foremost magicians in all Germany, recently donated his magical skill in a programme that netted the members of the Frankfurt Branch over one thousand Deutschmarks. Brother Fred G. Taylor of Salt Lake City and at present working for the U.S. Government in Germany is responsible for arranging the services of PUNX. The funds received from the benefit programme will be used to purchase materials for a new branch chapel in Frankfurt.

Also in the limelight in the West-German Mission this month is the arrival of thirteen missionaries from Zion. These missionaries are the first to be admitted and permitted to labour as missionaries for the Church since the war. Two of them will be assigned to the Saar region in the French Zone and the others will labour in cities in the American Zone. President Wunderlich met the new missionaries in Paris and accompanied them to their various fields of labour. He is full of optimism on future prospects in his mission with the arrival of these missionaries. He hopes to see around one hundred missionaries from Zion in his mission in another year. The German members are anxiously awaiting their first views of and greetings from the missionaries. The missionary work carried on thus far since the war in the West-German Mission has been done by local missionaries who have done and are doing an excellent work. With the addition of the missionaries from Zion the missionary corps of the West-German Mission will soar to about fifty. President Sonne is greatly pleased with the spirit being manifested by the missionaries and saints and the work they are accomplishing.

# BRITISH



# MISSION



## ARRIVALS AND ASSIGNMENTS

The following missionaries arrived in the British Isles on July 12th, 1949:

Elder **RONALD JUNIOR ALLAN** of Springville, Utah, was assigned to Nottingham District;

Elder **JAMES ELMER ASHTON** of Salt Lake City, Utah, was assigned to labour in the London District;

Sister **VIRGINIA BOOTH** of Provo, Utah, was assigned to labour in the London District;

Elder **NOEL BRENT BOWCUT** of Burley, Idaho, was assigned to labour in the Irish District;

Elder **THOMAS WILDSMITH BRAMMER** of Salt Lake City, Utah, was assigned to labour in the Sheffield District;

Elder **GEORGE MAURICE BRANTZEG** of Salt Lake City, Utah, was assigned to labour in the Manchester District;

Elder **EDWARD McQUARRY BUNKER, Jnr.**, of American Fork, Utah, was assigned to labour in the Newcastle District;

Elder **CHAD JOHN FLAKE** of Snowflake, Arizona, was assigned to labour in the Hull District;

Elder **MERRILL C. FOWERS** of Shelley, Idaho, was assigned to labour in the Irish District;

Elder **LOWELL HANSEN FRODSHAM** of Cardston, Alberta, Canada,

was assigned to labour in the Welsh District;

Elder **JOHN ALVIN GREEN** of New Plymouth, Idaho, was assigned to labour in the Manchester District;

Elder **HARLAND Y. HAMMOND** of Salt Lake City, Utah, was assigned to labour in the Liverpool District;

Elder **KENNETH LANE HATCH** of Salt Lake City, Utah, was assigned to labour in the Birmingham District;

Elder **VERNON Y. JENSEN** of Blackfoot, Idaho, was assigned to labour in the Sheffield District;

Elder **ELLIOTT DWAIN ROBERTS** of Fort Worth, Texas, was assigned to labour in the Hull District;

Elder **JERRY J. ROSE** of Snowville, Utah, was assigned to labour in the Liverpool District;

Elder **GLEN McLAIN SEELY** of Brigham City, Utah, was assigned to labour in the Leeds District;

Elder **DEAN RICHINS STEPHENS** of Salt Lake City, Utah, was assigned to labour in the Nottingham District;

Elder **DAVID BRIGHTON TIMMINS** of Salt Lake City, Utah, was assigned to labour in the Scottish District;

Elder **K. MARSEL TINGEY** of Springville, Utah, was assigned to labour in the Scottish District.



## RELEASES

Elder **FRANK POND REESE** was released as a missionary to the British Mission on the 29th of June. He laboured in the Manchester District.

The following were released as missionaries to the British Mission on July 8th:

Elder **GRANT DALTON** who laboured in the Irish and Liverpool Districts;

Sister **IRENE FREEMAN** who laboured in the Liverpool, Manchester and Birmingham Districts;

Elder **ROBERT L. SHAW** who laboured in the Manchester District.

The following were released as missionaries to the British Mission on July 16th:

Elder **THOMAS E. DALLING** who

laboured in the Birmingham and Newcastle Districts;

Sister **ANNIE DALLING** who laboured in the Birmingham and Newcastle Districts;

Elder **VERNAL BOWDEN** who laboured in the Manchester and Bristol Districts.

The following were released as missionaries to the British Mission on July 20th:

Elder **ROBERT I. CALL** who laboured in the Sheffield District;

Elder **JOSEPH M. REED** who laboured in the Nottingham and London Districts;

Elder **ROBERT E. RIGGS** who laboured in the London District and the London Office.



## APPOINTMENTS AND TRANSFERS

Sister **ESSIE C. GARDNER** was transferred from the Birmingham District to the London District on the 25th of June.

Elder **ANDRE ANASTASIOU** was transferred from the Liverpool District to the London District on the 25th of June.

Elder **MICHAEL BENNETT** was transferred from the Birmingham Dis-

trict to the Millennial Chorus on the 17th of June.

Elder **ELMER M. HOOGE** was transferred from the Nottingham District to the Millennial Chorus on the 18th of July.

Elder **DORAL THACKER** was transferred from the Millennial Chorus to the Nottingham District on the 18th of July.



## DISTRICT ACTIVITIES

### BIRMINGHAM DISTRICT

Reported by Richard W. Hendricks

The district reports two new members into the Church. On June 25th Elder K. E. Shelton baptised Mary Annette Lees and Elder Ronald R. Salo confirmed her. Jean Margaret Staines

was baptised by Elder R. W. Hendricks and confirmed by Elder Garth G. Eames.

The jumble sale of the month was sponsored by the Relief Society under the leadership of Jessie Yates. Elder Brooks sold half of the products to the missionaries.

The growing Wolverhampton Branch at last has found a meeting place. Elder J. Bennett says that if you want to come to church in Wolverhampton, come to the Trades Hall on Cleveland Street at 6.30 any Sunday evening. The branch president says that this is not far from town.

Since Sister Freeman has left Northampton the Relief Society has been reorganised. Margaret Marston has been sustained as president with Gladys Beadsworth and Constance Tooms as first and second counsellors.

President of the M.I.A. is Elder D. V. Labrum, assisted by M. Beadsworth, B. Beadsworth and Ray Brightwell. Elder G. L. Holland was sustained as Sunday School superintendent.



The M.I.A. spends its time hiking, boating, playing softball and knocking themselves about in other activities. Elder Labrum says he likes eating best of all.

The Kidderminster Branch M.I.A. has been knocking itself out this summer with outings and boat trips. They have just about covered the local resorts of the nearby towns. One trip took them boating, the next a steamer trip on the river, and then to Blackdown and around Churchill. We call the local missionaries, J. Brooks and M. Bennett, the travelling Elders.

The Relief Society also has been gadding about. A mystery tour to Claverly and Bridgenorth was the highlight of this month.

Elder Salo says that Nuneaton has a hot soft ball club. He says it so often that sometimes we would like to club him.

### **BRISTOL DISTRICT**

**Reported by Derwin J. Orgill**

A public meeting was held at Farley's Recreational Hall, Plymouth, on July 3rd. A large gathering of members and mostly investigators were present to hear the inspiring words of President Alma Sonne and Elder William Flint Dickson, who spoke on the principles of the Gospel. Many of the unique

Latter-day Saint doctrines were touched upon. During the course of the evening Elder Wallace E. Plant sang a vocal solo, "Nearer My God to Thee." "O My Father" was rendered by the Bristol District Elders Chorus. Many of the investigators present were greatly impressed by the meeting; the fruits of the meeting have shown forth and have played a great part in the sudden growth and expansion of the newly organised branch.

A baptismal service was held at the Gloucester Public Baths on Sunday, June 26th, with President Hyrum P. Hatch of the Bristol District presiding. Geoffrey Cyril Smailes, Bernard Arthur Henry Smailes and Marian Newby were baptised by Elder Gordon S. Savage and confirmed by Elder Vernal S. Bowden, Hyrum P. Hatch and James William Stewart, respectively. Judith Ann Copley was baptised and confirmed by John H. Copley. Doris Newby, Frank Goodwin and Reginald Woolridge were baptised by Frank W. Cotton Betteridge and confirmed by Elder Savage, Elder Hatch and Frank W. Cotton Betteridge, respectively.

July 10th the Stroud Branch held their annual Branch conference under the direction of District President Hyrum P. Hatch. The conference was enjoyed by everyone. A fine rendition of the "Lord's Prayer" was given by the M.I.A. Ladies' Chorus. Due to two sudden cases of illness, Elders Orgill and Bowden were unable to attend the Branch conference.

From Bournemouth we again hear of the wonderful progress of the expanding Primary work. Hats off to Mrs. Olive Hall for her splendid efforts. Mention should be made of the fine help from Elders Keller and Mitton.

### **HULL DISTRICT**

**Reported by Betty Pashby**

Two baptisms were performed at the Hull Branch on June 25th. Janet Uley was baptised by her father, George Uley, and confirmed by Elder R. D. Parry. Kathleen Allison was baptised by George Uley and confirmed by Elder A. M. Swan.

As a change from the usual outdoor activities the M.I.A. spent a very happy evening at the home of Mr. and Mrs. Kennington. Indoor games, dancing

and a sing-song were held under the supervision of Betty Pashby. Twenty-eight members and friends were present, and judging by the laughter everyone had a real good time.

Here is a bit of interesting news from the Scarborough Branch. On the evening of June 9th the M.I.A. had their first summer outing, which was in fact



a mystery trip in a motor coach. Unfortunately a sea mist had shrouded the country and the journey over the moors to Whitby truly was mysterious. Although the weather had become rather damp and undesirable the party of thirty-six were in high spirits and had a nice outing.

### IRISH DISTRICT

Reported by Anne B. Dunn

"When summer comes and days are bright,  
The sea becomes a welcome sight."

This axiom proved very true Saturday, June 25th, when young and old met at the railway station with lunches, balls, shovels, buckets, etc. From the station they commenced their pleasant journey over the beautiful Irish countryside to spend a day on the beach at Newcastle. It was a lovely day, and the sun was shining in full glory,—too much glory for a few tender shoulders and faces. Some of the picknickers returned with "cherry tans." Notwithstanding a few sunburns, there were none who failed to enjoy the fresh sea breeze and the sport on the beach.

Elder Chipping, Superintendent of the British Mission Sunday Schools was in attendance at this outing and also at Sunday School the following day. His presence proved very beneficial, both by the fine spirit which he carried and the suggestions which he made.

Belfast Branch Conference was held on July 3rd. At this conference Frank Dunn was sustained as branch president, Samuel Hislop as first counsellor, Jack Ditty as second counsellor and William Blake Stewart as branch clerk. The members of the branch wish to pledge their support to the new Branch Presidency, and to wish God's speed to Elder Merrell, former branch president,

who will soon be returning to his home in Arizona, U.S.A.

The Priesthood of the Dublin Branch took steps to make the organisation an active brotherhood when they met together July 14th for a social of games and refreshments.

### LEEDS DISTRICT

Reported by Norah Stephenson

The Leeds Branch recently obtained a fine hall. It was used for the first time on June 26th for branch conference. At this conference Elder Burton E. Tew, Jr., was sustained as branch president and Gladys Flynn as Primary mother.

A baptismal service was held in the Bradford Chapel on Saturday, June 25th. John Arundel was baptised by Elder Jerry D. Wells and confirmed by Elder Stanley Robertshaw; Peter Moseley was baptised by Elder Jerry D. Wells and confirmed by Elder Robert W. Smith; Dorothy Battye was baptised by Elder Donald W. Rose and confirmed by Elder Ralph H. McFarland; Joyce Battye and May Hattersley Battye were baptised by Elder Donald W. Rose and confirmed by Elder Keith B. Romney; Jack Pickles and Ethel May Summerbell Hart were baptised by Elder Donald W. Rose and confirmed by Elder Stanley Robertshaw; Marjorie Gill Lloyd was baptised by Elder Burton E. Tew, Jr., and confirmed by Elder George R. Parker; Lennis Lloyd was baptised by Elder Norville Craven and confirmed by Elder John H. Schaerrer.

A farewell social in honour of Elder John H. Schaerrer and Sister Nellie R. Schaerrer was held in the Bradford Branch on June 25th. Each branch in the district supplied numbers for the programme. Various gifts were presented to the departing missionaries by Norah Moss and Kitty Laycock.

On June 18th a Primary social was held in the Dewsbury Branch. The combined efforts of the Leeds, Bradford and Dewsbury Primaries made the party a success. The chapel was filled to capacity.

At Wakefield on July 9th the Leeds Elders won a basketball victory from Leeds University. Approximately 3,000 spectators were present.

Sister Norah Moss has been appointed Relief Society Supervisor for the Leeds District.

The Bradford Sunday School had a very pleasant outing at North Cliff playing fields on July 2nd.

### LIVERPOOL DISTRICT

Reported by Stephen B. Nebeker

On June 14th the renowned Millennial Chorus introduced their fine repertoire of vocal and instrumental selections to this district. Church members and friends in Blackburn, Accrington, Burnley, Nelson, Wigan and Liverpool thrilled to mellow strains of such familiar songs as "Come, Come Ye Saints" and "Home On The Range" as the group appeared before hospitals, mill workers and youth organisations. The Chorus also transcribed two radio programmes, which were released by the Newcastle Studios. The Liverpool District extends their thanks and appreciation to these ten Elders for the contacts that were made through their musical talents.

Fifty-seven Church members and friends were in attendance as Mrs. Annie Harvey and Miss Maureen Hacking went into the waters of baptism at a service held in the Burnley Chapel on June 19th. The ordinance was performed by Elders Miles Johnson and Justin Green, respectively. Both candidates were confirmed members of the Church by President Leland W. Rawson. Elder Archie Haskins spoke on the necessity of being born of the water, and President Rawson discussed being born of the Spirit. Appropriate musical numbers were given by the Millennial Chorus and the Burnley-Nelson Girls' Chorus.

The Nelson Branch Sunday School was reorganised on July 3rd. Superintendent, Justin Green, first counsellor, Jarvis Slater, second counsellor, Eliza Holmes, and secretary, Enid Kyle, were released with a vote of thanks. The following were sustained in office: superintendent, Florence May Denney, first counsellor, Jarvis Slater, second counsellor, Eliza Holmes, and secretary, Enid Kyle. Jean Kyle and Maureen Hacking were sustained as first and second counsellors in the Branch Genealogical Committee.



A fancy dress carnival was held in the Preston Branch on June 12th. Under the direction of May Jamieson games and dancing were enjoyed by all. The serving of refreshments rounded out a successful evening.

### LONDON DISTRICT

Reported by Jean Silsbury

In the first six months of 1949 there were twenty-seven people baptised in the London District. On June 5th Mrs. E. Martin and Derek R. Garth of the Oxford Branch were baptised by Elder Sherman B. Sheffield and confirmed by Elder Martin Nalder and Elder Jerry K. Lawrence, respectively. A member was added to the North London Branch when on July 6th Elder Quinn G. McKay baptised Theodore W. Meyer, who was confirmed by Elder Jerry K. Lawrence. On the same day David Redsell and Faith M. Redsell were baptised by Elder Reed Shupe, and confirmed by Elder Michael Barclay and Elder Franz Johansen, respectively. Also baptised were Mrs. Rose Redsell and Yvonne Spicer by Elder Barclay, and confirmed by President L. R. Mecham and Elder Johansen respectively. Mrs. Rose Finnis was baptised by William Finnis and confirmed by Elder Darrel Larsen.

The London District M.I.A.'s all have varied and interesting summer programmes in operation. On June 6th the Oxford M.I.A. had an outing to Shotover Hill where a large bonfire was lit and marshmallows were toasted. The Brighton M.I.A. has had several cycle trips to places of interest in their vicinity. The Catford group have taken trips to noted London "spots," the Tower of London being among them. Boating, softball, volley-ball, and tennis have been popular activities in South London. On Saturday, the 9th of July a softball match between South London and Gravesend was played at the latter's home field. The home team won.

A garden party was held in Oxford on June 23rd for the two American families who are returning to the States after studying at the university. They

are Mr. and Mrs. Hart and family and Mr. and Mrs. Kimball and family. The branch wished them God-speed on their journey.

The Brighton Branch staged a minstrel show on June 8th at which there were seventy in attendance. The play "Potluck" was also on the programme. The Brighton elders are holding regular street meetings in the fish market where they have an average attendance of 400.

The Sunday School of the Catford Branch held its outing to Brighton on June 23rd.

The Luton M.I.A. presented "I'll Eat My Hat" in the final of the Luton Open-air Drama Festival. Presenting the play in front of 1,000 spectators they were awarded second place. Mr. John Bourne, the adjudicator, said in his criticism, "The play was the craziest he had ever seen and was very well put over. Dialogue was kept going and all players spoke well and really lived their parts."

Also from Luton is news of a Beehive oddment sale in which they raised £1:4:6 for Church funds.

### **MANCHESTER DISTRICT** Reported by Norman T. Woodhead

The highlight of this month's activities in Manchester District was the visit of the Millennial Chorus. Road shows were held in most of the branches, and performances were given in hospitals and other institutions. All programmes were highly successful. On Monday, July 9th, an exhibition baseball game was arranged. The Rochdale Greys and Ashton Seagulls were the opposing teams, with all members of the Chorus guest players. Approximately 500 people were in attendance and all seemed to enjoy the fine example of sportsmanship displayed by both teams. The missionaries did not waste this fine opportunity of spreading the truth, and many tracts were disbursed.

On Friday, June 17th, eight people were baptised at a service held at the Rochdale baths. The service was conducted by District President Brigham D. Gardner. The Stockport Girls' Chorus rendered "The Lord Is My Shepherd," and Elder Charles B. Sainsbury gave an inspiring address before

the ordinances of baptism and confirmation were performed. June Ivy Lomas and Prudence Annie Lomas were baptised by Elder Denzil Stewart and confirmed by Elder Charles B. Sainsbury; Joyce Heywood and Mary Horton Roberts were baptised by Elder Frederick Heywood and confirmed by Elder Charles B. Sainsbury; Grace Alma Taylor was baptised by Elder Gordon E. Graves and confirmed by Elder Forrest O. Hall; Elizabeth Ann Davies was baptised by Elder Earl A. Grigor and confirmed by Elder Sylvester H. Dale; Olive Hickson Bowyer Davies was baptised by Elder Brigham D. Gardner and confirmed by Elder Sylvester H. Dale; Mary Heys Teale was baptised by Alfred Teale and confirmed by Elder Brigham D. Gardner.

### **NEWCASTLE DISTRICT** Reported by Evelyn Young

A District Union Meeting was held at West Hartlepool on July 9th. Those present enjoyed a special recording presented by Elder Miles H. Johnson.

The theme of the Newcastle Branch Conference, held Sunday, July 10th, was "Keeping the commandments of the Lord." District President Fred W. Oates, his counsellors and several missionaries were in attendance at both sessions. During the afternoon meeting the congregation was favoured with a duet by Sunday School pupils, Arlene Pattinson and Shirley Whiteman, and an able presentation of Kipling's poem, "If," by Alan Morris. At the evening session after an introduction in the form of a recitation, "It Ain't The Gift," by Audrey Mealy, Mrs. Evelyn Young presented Branch President Thomas E. Dalling and Sister Dalling with a book entitled, "The Robe." Elder and Sister Dalling have been released from their missionary labours because of ill health. Their wonderful work in the branch, in contacting old members, and presenting the Gospel in cottage meetings to investigators is appreciated. They shall always have the love of the members of this branch and district.

Elder Thomas E. Dalling, branch president, and Mr. Alan William Fryer, second counsellor, have been released from their offices in the Newcastle Branch. Mr. George Fudge, Snr., was sustained as branch president.

Missionaries and members of the

South Shields, Newcastle, and Carlisle Branches enjoyed a Sunday School and M.I.A. outing to Hexham on Saturday, July 16th. Games and refreshments were enjoyed by all. This activity was under the direction of Elder David H. Simister and Mr. Alec M. Morris.

### NORWICH DISTRICT

Reported by Melvin T. Aldous

A Relief Society Bazaar which netted £14:0:0 was held at the Norwich chapel June 24th. Among the seventy people present were several investigators.



On June 25th approximately forty young folk of the Norwich and Lowestoft Branch M.I.A. enjoyed a Hobo Party and beach outing. Swimming, baseball and other games were the activities of the day.

On July 17th Elder Jack L. Cornia was sustained as the Cambridge Branch President, following the transfer of Elder Merrill Snow to the Lowestoft Branch. Elder Dee E. Willden was assigned to labour in Peterborough and Elder Wayne Thornock in Cambridge.

On July 14th a team composed of Elders King, Jackson, Willden, Cornia, Palfreyman, Brother Musgrave and two investigators won a hard-fought basketball game against a combined Polish and Czech team at the Cambridge Technical College gym. The score was 30—16.

A baptismal service was conducted at the Norwich Chapel on July 3rd. Mrs. Phyllis Mae Day of Cambridge was baptised by Elder Dee E. Willden and confirmed by Elder Grant W. Anderson. June Ann Eastman and Barbara Joyce Neve of Norwich were baptised by Elder Boyd D. Harris and confirmed by Elders Jack L. Cornia and Wayne Thornock, respectively. Elder Donald R. Kirkham baptised Betty Evon Hinde and Deborah Grace May Collins and they were confirmed by Elders Charles R. Oniones and Russell Palfreyman, respectively.

### NOTTINGHAM DISTRICT

Reported by June M. Wilson

The Nottingham District has had several baptisms this month. At the

Victoria Baths in Nottingham on the 18th of June Rose Blythe of the Mansfield Branch was baptised by Edward A. Wright and confirmed by President M. Russ Ballard. At the same place on July 9th Mable Anthony of the Eastwood Branch was baptised by Elder Orden Lowder and confirmed by Elder Thomas Young. Leon P. Hannon and Eric R. L. Hannon were baptised in the River Trent on the 11th of July by President Ballard and confirmed by President Ballard and Elder Keith E. Tibbitts, respectively.

Two members of the M.I.A., Muriel Hopkinson and Marjorie Whileman of the Mansfield Branch, held a very successful birthday party on June 16th. A happy time was had by the 30 guests attending.

Nottingham District annual festival was held in the Eastwood Branch. Races were held in the open during the afternoon. The arts were held in the hall and consisted of poetry, public speaking, essays, and junior and adult choruses. Hucknall Branch won the cup from Mansfield who had held it for the past year.

On June 18th, the Mansfield Branch held an M.I.A. social with most of the 29 members taking part in the impromptu programme. Everyone thoroughly enjoyed this affair.

A pleasant evening was spent at the home of Sister Stokes of the Hucknall Branch on May 14th where a faith supper was held by the Relief Society sisters. As a special feature the Millennial Chorus was heard over the radio.

On June 18th a Sunday School fancy dress social was held at the Hucknall Branch. Christine Timson took first prize for her fancy dress. Pauline Clarke took second place with Jean Chamberlain third and Brian Hayes fourth. Jessie Cotterill presented the prizes.

### SCOTTISH DISTRICT

Reported by Betty Houston

One of the most sensational events of this year's activities was the Scottish District outing held on the 9th of July. Supported by a beautiful day, Beveridge Park, Kirkcaldy, was the scene of great activity and merriment. The Airdrie Branch rose to the occasion with "gusto" and gave the greatest

support, arriving in full force with a bus load of 43 members and investigators. Softball was once again one of the favourite sports. Rounders and other games were also enjoyed by the record crowd. A programme was presented by the missionaries, including a skit written and directed by District President David E. Bean with a cast of four, Sister Beth Swainston and Elders Bud Harrison, Joel J. Dunn and

Joseph W. Grant. Everyone voted the Scottish District outing a great success as the tired, happy and sunburned group once again found their various trails home.



Airdrie held a branch conference on the 3rd of July. Elder A. B. Chase conducted. Speakers included District President David E. Bean and Sister M. Graham, president of the Relief Society. A good number of investigators and members were in attendance.

In Edinburgh the Relief Society held a party in honour of the retiring presidency: Hilda M. Woodford, president; Mrs. E. Johnstone, secretary; and Mrs. M. Young, second counsellor. Games and a very fine programme were enjoyed. Isabell Fraser was in charge of the refreshments.

On the 14th of July the Relief Society members and friends were shown over a crystal works in Edinburgh. This proved very interesting and much amusement was experienced by the party trying their skill at blowing glass. The skill of the glass-blower is more appreciated by the members of the party now than before the tour.

"Crying cockles and mussels, alive, alive O." Yes the M.I.A. took an excursion to Granton to gather mussels after which they proceeded to Isabel Fraser's home and cooked them. Corn was then popped at Mrs. A. Paterson's home and a feed of cream cookies along with the mussels and pop corn was indulged in. Figures on the number that were taken sick after this affair have not been compiled.

Special mention should be given here to the Primary in Edinburgh which, under the direction of Margaret Hamilton and her officers is making rapid progress.

## **SHEFFIELD DISTRICT** Reported by Arvilla Smith

Preceding the District Union Meeting on June 25th in the Doncaster L.D.S. hall, a social evening was conducted by the branch. A one act play entitled "Cookery Work" was given by the Relief Society sisters. Refreshments were served by the Sunday School. Local brethren and district elders played cricket earlier in the day. Honours went to the latter.

The Doncaster welfare project is progressing under the direction of Harry Cheatham who planned a "music while you work" programme as the local brethren and elders planted cabbage and potatoes.

Doncaster and Barnsley chapels have been newly decorated by the elders and members. Many hours of hard work were spent in beautifying the halls. Much credit is due to those responsible.

Elders Udall and Darley took their Primary group out to Roche Abbey on July 11th where games and other activities were enjoyed.

Elders Robert I. Call and Francis Bitton were entertained to a farewell party at the home of Mrs. W. Smith on the 23rd of June.

The Sheffield Branch Relief Society on the 4th of July visited the Ideal Home exhibition as a part of their summer activity. Many helpful hints and ideas were given. A very enjoyable evening was spent too in visiting the theatre where the sisters saw the play "Perchance to Dream."

The Sheffield Branch M.I.A. is enjoying many outdoor evenings under the direction of President Rita Hardy. Rambles on the moors, swimming, games, music and drama are the key notes of activity.

## **WELSH DISTRICT** Reported by William T. Davis

On Sunday, July 17th, Thomas Rees Jenkins was ordained a priest by District President W. T. Davis.

The Relief Societies at Merthyr Tydfil and Varteg are holding their regular work and business meetings each week with a great deal of success.

Elder Frodsham, who came to the Welsh District on the 14th of July, was assigned to labour in the Varteg Branch with Elder D. W. Widmer.

## PERSONALS

### BIRTHS

**WILD.**—The infant daughter of Mr. and Mrs. James Henry Wild, born June 5th, was blessed on July 3rd by Elder Keith Tibbitts in the Eastwood Branch and given the name of Marylyn.

**BAILEY.**—Peter John Bailey, son of Mr. and Mrs. Frank Bailey, was blessed at the Birmingham Chapel on the 10th of July by Elder J. W. Brooks.

**LINNETT.**—Mr. and Mrs. Clarence Linnett's infant son, Delynn Garth Linnett, born on the 1st of July, was blessed by Delynn V. Labrum on the 10th of July in Nuneaton.

**MOORE.**—Hilary Moore, daughter of Mr. and Mrs. Leslie Moore of the Leeds District was born on June 1st.

**PICKLES.**—Brenda Maureen Pickles, infant daughter of Mr. and Mrs. James R. Pickles of the Liverpool District, was blessed by her father on the 3rd of July.

**DAVIES.** — The infant daughter of

Mr and Mrs. Emlyn Davies was blessed by her father and given the name of Edna in the Merthyr Tydfil Branch on Sunday, July 17th.

### EMIGRATIONS

**WARD.**—Frank Ward of the South London Branch left for America on Tuesday, July 13th. He hopes to settle in Salt Lake City and prepare for his wife and family who are to follow.

**WILSON.** — In the month of April Mr. Hurbert Wilson left Ireland to make his home in Midvale, Utah.

### MARRIAGE

**CUNNINGHAM-MILTON.** — On Friday, July 1st, Betty Cunningham, daughter of Mr. and Mrs. J. Cunningham, and Stanley Milton, son of Mr. and Mrs. R. Milton, were married in the South London Chapel. Branch President H. G. Bickerstaff officiated. The bride was given away by her father.

### YESTERDAY AND TODAY IN THE SWEDISH MISSION

—continued from page 251

overshadowed the unfavourable; thus, the dignity and position of the Church in the minds of the Swedish people is steadily growing. This attitude of goodwill has been made manifest in many cities, one of which is particularly worthy of note. Thirty-five years ago President Blomquist, then on his first mission labouring in the little city of Vaxsjo, was arrested on grounds of not preaching the true evangelical Lutheran gospel. He was later tried before a council of priests and city officials and was strictly instructed to cease his propagation or otherwise suffer fine and possible imprisonment. This reprimand became the signal for more intensified missionary activity, resulting in a 300 crown fine. This was suspended, however, due to a change in thought of the city officials. Recent visits to Vaxsjo have proven that conditions have altered considerably. As instead of warnings announcing the

arrival of a "Mormon agent with accomplices," President Blomquist and the missionaries have been met with kindness and articles which have promoted good feeling.

In addition to the valuable work which President Blomquist has performed in the Swedish mission it might be mentioned that he was instrumental in pioneering Finland and succeeded in placing missionaries there and securing property which were valuable assets when the Finnish Mission was organised on September 1st, 1947, with President Henry Matis presiding.

Today as in times past the maxim that "nothing succeeds like success" is the key to continual progression that is being enjoyed in the Swedish Mission. Spiritual and economic prosperity continue to abide. Though at times the days are clouded by the world crises, true Saints here in Sweden as elsewhere are actively engaged in proclaiming the principles of light and truth as contained in the Gospel of Jesus Christ.



Here it is Again —

## The Annual Christmas Story and Poem Contest

**T**HE Millennial Star wishes to announce the opening of its 1949 Christmas Story and Poem Contest. It has been an annual feature of the Star to give its readers the opportunity to show forth their talents in the literary field. The best of the entries in each section of the contest will be published in the December issue of the Star along with the names of the second and third place winners.

Prizes will be bigger and better than ever. The first place will receive, in addition to a two-year subscription to the *Millennial Star*, a valuable leather bound, gilt edged TRIPLE COMBINATION (Book of Mormon, Doctrine and Covenants, and Pearl of Great Price), or any other books in stock in the British Mission Book Store with this value. Second place will receive a year's subscription to the *Millennial Star* and a copy of the book entitled "America Before Columbus," a highly valued book compiled by Dewey Farnsworth. Third place will receive a one year's subscription to the Star and the book "The Presidents of the Church" by Preston Nibley. Why don't you put your talents to work and win one of the fine prizes?

The entries may be based upon any phase of Christmas. Stories should not be longer than **1,500 words** and poems may be no longer than **twenty-four lines**. There is no minimum length for either.

For judging purposes, put your name with the title of your story or poem on a separate sheet of paper. Do not put your name on the manuscript. Address the envelope to "Contest Editor, *Millennial Star*, 149 Nightingale Lane, Balham, S.W.12, London." It must be postmarked on or before **November 1st, 1949**.

Bring out your literary abilities! Sit down and write out a contest winner. If you have never tried writing before, this is your opportunity to see what you can do. Here's wishing you the best of luck.

### PREPARATION, KEY TO SUCCESS OF LEICESTER SUNDAY SCHOOL

—continued from page 253

as inward show of love for them. In this way we gained their confidence and did not loose them.

Because of the combined efforts of the officers and teachers as well as the children themselves, this Sunday School has made rapid strides. Our attend-

ance by the 5th of June reached a total of sixty children. Cooperation, preparation, and the Spirit of the Lord have been the key to the success thus far obtained.

I never fail to receive great enjoyment when I hear these children sing the Latter-day Saint hymns. It is an opportunity and a blessing to be able to help mould these young ones in the Master's pattern.

## **RICHARD BALLANTYNE, SUNDAY SCHOOL FOUNDER**

—continued from page 245

by wooden pegs. The cottage was squatty and unattractive, but warm and sturdy. It was surrounded with a pole fence and beautified on the outside with trees and shrubbery transplanted from City Creek. Such was the home of the first Sunday School organised in the Salt Lake Valley one hundred years ago.

On the morning of December 9th, 1849, at 8 a.m., twenty-nine young people, nine to fourteen years of age, appeared for instruction. Richard Ballantyne was the teacher and superintendent. His biographer in a book not yet published refers to the occasion as follows. "Richard Ballantyne's eyes shone as he called the Sunday School to order. He led the boys and girls in singing, and then with arms upraised

he gave a quiet but fervent prayer dedicating this room to teaching children the Gospel of Jesus Christ. His voice was rich, and the words rolled forth as words do under the spell of reverence and emotion." From this modest beginning the Sunday School movement in the Church has grown to a membership of about 450,000 and the end is not yet. The work of building manhood and womanhood will go on.

Richard Ballantyne was a product of the Church which he served. Without the testimony to which he frequently gave expression he would have faltered and failed. His faith in the Gospel of Jesus Christ withstood the severest test. His highest ambition was to present the Gospel to the young and rising generation through the Sunday Schools which he helped to organise and establish. In this he was eminently successful. His name and work will be remembered.

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## **RED LETTER NOTES**

—continued from page 254

would be a manifestation to me that there was yet much work for me to do. After getting out into the street I shrugged the thought of this experience out of my mind and went about my work with the Middlesbrough Elders lining up several fine appointments for the Millennial Chorus. After the day's work was done I boarded the train back to Sunderland. I sat next to the window looking towards the front of the train. I happened to be reading my small New Testament at the time when my eyes grew tired, so I closed my book and laid my head back to rest. No sooner had I done this, than a large steel coal chisel came hurtling through the spot by the window where I had

been reading. Immediately the train's emergency brakes were slammed on. First-aid was applied to those people who were cut by the splattered glass. I was the only one in the compartment who wasn't cut, yet if I had been by the window reading just a few split seconds longer, the flying tool could have proven fatal.

It was found out later that a young juvenile had picked up the chisel and thrown it at the train from off a small bluff.

As I sat there brushing the glass out of my hair I could not help but recall the incident that impressed me during the morning prayer. I did not hesitate to offer up thanks to my Father in Heaven for His mercy and kindness.

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## **CHILDREN'S PAGE—OUR AIM**

—continued from page 255

hope to write books or paint pictures. So while the rest of you are filling your high stations, I will hunt me some quiet little corner and just try to be helpful."

Looking back through the vista of years, and recalling the varying fortunes of these four roommates, I believe the girl who aspired to be "just helpful" has reaped life's best reward.

\* \* \*

ANSWER TO "WHO AM I?"—ROSE.

## BRITISH DISTRICT PRESIDENTS MEET IN LONDON

**D**ISTRICT Presidents and auxiliary leaders of the British Mission assembled on July 6th at mission headquarters in London to discuss problems confronting the mission and to receive instructions from President Alma Sonne of the European Mission and President Selvoy J. Boyer of the British Mission.

In the two-day conference, activities of the British Mission were thoroughly discussed and each of the 14 district presidents took back to his district information which will aid the missionary work in Great Britain. In attend-

ance at the meetings were the mission auxiliary presidents who gave instruction and received suggestions which will enhance this work.

The last similar meeting held took place in December, 1948. Since that time steady progress has been reported. The 150 baptisms in the first six months of this year have kept pace with the 30 years' record made last year. The enthusiasm and spirit of these district presidents give reason for the progress of the British Mission during the past year.

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### SUNDAY SCHOOLS

—continued from page 243

principles may be applied in their lives and show them the way to active service in the Church. Effort should be made to lead the members of the various classes to a deep conviction culminating in a testimony of the Gospel. Every effort should be made to create a desire within the souls of the members to share the blessings of the Gospel with others. This is the very spirit of true missionary work. Therefore, every effort should be made to acquaint members with efficient methods of doing missionary work in the various mission fields. True teaching of the Gospel will greatly aid in spreading the truth. Invite non-members to attend regularly.

It is a great calling to be engaged in the Master's work and we recommend a frequent and careful reading of the fourth section of the Doctrine and Covenants. We quote only one verse: "Therefore, O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day." In that section, the Sunday School worker will find much to inspire him in his work.

"A significant responsibility is given to the Sunday Schools." We are to offer instructions in the principles of

the Gospel to all members of the Church. The name of every Latter-day Saint in the branch or district should appear on one of the rolls which are explained in the handbook. Missionaries will see the necessity of starting home Sunday Schools wherever possible. These will greatly stimulate members and create zeal for missionary endeavour. These organisations have been the means of bringing thousands to the light of the Gospel. Mission supervisors should be advised of possible places where Sunday Schools may be commenced.

A great army is already engaged in this work. At the close of 1947, there were enrolled 444,541 persons in 2,823 Sunday Schools. That was a gain of 513 schools over the previous year. While the statistics for the year 1948 are not yet available, we are hoping that the enrolment has now reached a half million souls. Here is a chance for every person living in the mission fields to become a real missionary. Get the people in the habit of coming to Sunday School. Join the great army of the Lord. There were more than 65,000 Sunday School members in the various missions at the close of 1947. In that year, there was a gain in the enrolment of the various missions of 13,158. We are anxiously looking forward to the gains of 1948. Our mission Sunday Schools show a larger attend-

ance compared with enrolment than do the stakes. Sixty-one percent of the people of the missions are enrolled in Sunday School. Brethren and Sisters, keep up the glorious work. In the mission field special opportunities are given to study the Gospel and to invite friends and neighbours to the classes. If teachers will prepare and be guided by the Spirit of the Lord, they will find wonderful opportunities to teach the Gospel to others. It can be easily seen what this will mean to the missionary cause.' Not only will

## FAITH AND THE SCIENTIFIC METHOD

—continued from page 247

considerations, but because the evidence confirms it and is open to all.

Should the experiment be of such a nature that an individual would not be content unless he had a first-hand knowledge of its results, we might then see an example of faith in its true sense. It would enter in as that motivating power by which the individual first accepted the testimony of the scientist and then went into the laboratory to repeat the experiment for himself. Faith, as required by the Gospel, means an eager search for evidence and a willingness to verify it by personal experience. It is radically different from those attitudes by which one would, in the above illustration, avoid the testimony of the scientist or else cling to cherished hypotheses, insisting that the experiment couldn't be performed.

As long as evidence is available it behoves a person of real faith to seek it out and test it to his satisfaction. Such evidence relating to the true nature of God as has never before been made available is being brought daily to the very doorsteps of the world by these latter-day missionaries. They come, in one sense, as men of science who have successfully made the Religious Experiment and entreat other men to hear their testimony and to do the same. They bear witness that because of a "restoration," the Experiment is quite possible to perform in

we save the living, but we will show them the way whereby they may help to save their kindred. When all catch the true vision of this work of God's Church, the membership will increase rapidly and the work of saving the living and the dead will go forward with added impetus.

"Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Nephi 31: 20)

these days. The greatest single piece of evidence they offer for this "restoration" is a volume of scripture brought forth by a modern prophet. They are looking for people who believe on account of evidence. No person with real faith can be disinterested. No scientific mind can deny the possibility of the Experiment, for it is a rule of science itself that experimental results may not be refuted except by evidence from the same experiment, performed under the same conditions. No person who ever tested the authenticity of the Book of Mormon according to these conditions of Moroni was ever deceived:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost."

Let it be said that only in knowing the truth and obeying it can real safety and comfort be found. When we speak of faith as concerned with the inquiry after truth, we cannot mean by this the promotion of our psychological comfort. To believe in spite of evidence, in the absence of it, or in avoiding it has been compared aptly with the legendary act of the ostrich when danger approaches.

May the Lord help us all to hunger and thirst after truth and righteousness I pray humbly, in the name of His Son. Amen.



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## GOLDEN MOMENTS

By EVANS E. ROYLE

**T**HE American Red Indian has had no better friend than the Church of Jesus Christ of Latter-day Saints. When the frontiers of the United States were being pushed westward, the early trappers and explorers often exploited and took advantage of the Red Man. This lack of fair treatment resulted in an unfriendly attitude toward the white man, even from ordinarily peaceful tribes. They would organise war parties and attack and steal from wagon trains and frontier settlements whenever they could.

In 1847 the Indian encountered a different kind of white man. The Mormon Pioneers, with genuine love in their hearts for their Lamanite brethren, treated them kindly and whenever possible gave them assistance. Because of this policy of the Saints many thousands in succeeding years passed safely across the Great Plains on their way to Utah, with only isolated instances of trouble. However, there were some Indians who abused the goodwill of the Pioneers. While being treated as friends within their camp, they would make off with their horses and cattle. When they found that they wouldn't be shot dead for stealing as with other white men, they became more and more troublesome.

In mid-September of 1847 a small group of the original 148 Pioneers who entered the Salt Lake Valley a few months previously, were on their way back to Winter Quarters with maps and instructions for the companies that were to follow. Early one morning they were just breaking camp when the alarm was given by the men who were out rounding up the horses and cattle. Two hundred mounted and armed "braves" were on their way toward the camp. Quickly the brethren organised themselves and when the Indians emerged from the woods firing their rifles and charging at top speed, they were met with a return volley of fire that broke up the charge. The brethren immediately gave chase. Heber C. Kimball and Wilford Woodruff were the first ones after the fleeing savages. Their zeal and boldness took all the fight out of the confused warriors. The old chief who was directing the attack saw what had happened and proclaimed peace to the Pioneers. He explained that he had mistaken them for a rival tribe with whom they were at war. Slim as this excuse was, they accepted it and agreed to go to the Indian camp to sign a peace pact and become formal brothers with them. As Heber C. Kimball strolled into their camp, he recognised some of the stolen horses. Without hesitation he walked up to them, took their ropes out of the hands of the astonished savages, and amid the grunts and approving nods of his swarthy admirers coolly strolled out of the camp with them and returned to the wagon train. Heber C. Kimball became known among the Indians as "the bald-headed chief."

The story of this incident passed from one tribe to another and resulted in a friendly and healthy respect for the "Mormon Brothers."